THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Seek ye first the kingdom of God and his righteousness."—JESUS CHRIST.

No. 35. Vol XXXI. Saturday, August 28, 1869. Price One Penny.

THE TWENTY-FOURTH OF JULY IN SALT LAKE CITY.

(*From the Deseret Evening News.*)

[CONTINUED FROM PAGE 543.]

Music by the martial band.

Address by

HON. GEO. Q. CANNON.

The occasion which has called us together and which we celebrate this day, is one that will never be forgotten by ourselves nor by our posterity, and the reflection which forces itself upon my mind this morning in contemplating the arrival of the pioneers in this valley and the results which have followed their entrance here, and the establishment of the kingdom of God, is "What has God wrought!" When we contrast the present with the past, and see what wonderful results have attended the coming of the Saints to this land, it seems like a dream. One can scarcely conceive that this is the place which in 1847 was so desolate, forbidding and, in every respect, so uninviting. In taking a retrospective view of the events that have transpired here since the arrival of the pioneers, it seems as if every person who acknowledges the hand of Providence in bringing the Pilgrim Fathers from the old world to the new, and the founding of the colony in Massachusetts, must acknowledge that the same Providence and the same Godlike wisdom have been manifested in the establishment of this colony in the heart of the Rocky Mountains.

I fully believe, my brethren, sisters, and friends, that had it not been for the circumstances which surrounded the Saints and which compelled them to leave their home in the United States, the settlement of this great interior country would have been delayed at least half a century beyond the present time. A people differently organized to the Latter-day Saints could not very well have settled here. I have often thought, in seasons when water has been scarce, that if anybody but the Latter-day Saints had lived here, there would have been interminable difficulties. The people would never have lived in a country where there were so many obstacles to contend with in obtaining the water necessary to cultivate the ground.

I know there is a class of people who, when anything is said about the settlement of these valleys by the Latter-day Saints, endeavour to belittle everything that has been done. I have seen statements made by them respecting the fertility of the soil and the advantages which we possess in living here, and they endeavour in every possible way to make light of the enterprise of those who came here in the beginning. These disparaging statements evince the same spirit, and remind me very much of the incident that occurred in the life of Columbus, After he had penetrated the western ocean and discovered a new world, upon his return to Spain, when in company with a number of leading men, conversation turned on the discovery of the American continent. Several who were present, in their remarks, underrated the importance of the achievement, and spoke of it as though

it was one in the accomplishment of which no special difficulties had been encountered, and might have been accomplished by anybody. Columbus took up an egg and, handing it to them, asked them if they could set it on its end. Each one tried to accomplish this feat, but all failed. Columbus then took the egg and tapping it on one end a little, so as to crack the shell, he easily succeeded in making it stand, remarking that it was not difficult to do anything of this kind when the method of doing it was known.

It is an easy thing for men to cross the Plains at the present time, and for the past few years; and many seem to imagine that it was an easy thing to find Salt Lake Valley and select it as a dwelling-place. It is no longer ago than last week that while a number of gentlemen from the East were in conversation with several of our citizens respecting this place, one of them remarked to me, "I do not wonder that you selected this spot as a place of residence; it is one of the most beautiful places I ever saw." I suppose he thought the water ran down the streets, and the trees grew along the edges of the water ditches; and that, when we came here, the orchards and gardens and everything we see here existed in a state of nature.

It is almost impossible even at this day, when only twenty-two years have elapsed, to conceive of all the difficulties which surrounded the people in founding this settlement. I now look back to the summer of 1848 with some degree of wonder. I was young then, and had no responsibility resting upon me. I can, therefore, account for my own feelings; but the unyielding faith, the calm, unfailing confidence which the people manifested during that year, when our crops were threatened with destruction, was as remarkable an instance of trust in God as I ever witnessed. To understand our position, it must be recollected that we were far distant from all supplies; a long and weary desert stretched itself out to the eastward of us for 1,200 miles and upwards, while on the west there were no settlements except the Spanish settlements in California. We had nothing to depend upon but that which we had brought with us in our wagons, which was a very scanty supply, and the sustaining arm of the Almighty. If there were any doubts or apprehensions, or feelings to desert and go back, I never knew it; and if there were any who had such feelings, they studiously concealed them from their brethren and sisters. There were hope, faith, and implicit confidence that God, who had so signally delivered us in the past, and had helped us by His right hand of power, would still sustain us; and that faith, hope, and confidence were not misplaced. God did sustain His people, sending, in a most wonderful manner, the gulls to destroy the crickets, and saved the remnant of our crops, which gave us food for ourselves and a little for those who should come.

This whole movement, from the days we left Nauvoo until we reached here, abounds in instances convincing to every reflecting mind that God was with this people, and that it was His design that this valley, and all this chain of valleys, should be settled by His people—those who belonged to the Kingdom which He had set up.

On the 6th of August, 1842, the prophet Joseph Smith crossed the Mississippi River to Montrose, in company with General James Adams, Deputy Grandmaster of the Freemasons in the State of Illinois, to organize a Masonic Lodge. While General Adams was giving instructions the prophet Joseph had a conversation with a number of brethren in the shade of the building. The subject was the persecutions of the Saints in Missouri, and the constant annoyance which had followed them since they were driven from that State. He prophesied that the Saints would continue to suffer much affliction and would be driven to the Rocky Mountains, many would apostatize, others would be put to death by our persecutors, or lose their lives in consequence of exposure or disease, and "some of you will live," said he, "to go and assist in making settlements and building cities, and see the Saints become a mighty people in the midst of the Rocky Mountains."

This was on the 6th of August, 1842, nearly two years previous to his death.

We who have assembled together today, are the living witnesses that he spoke by the inspiration of Almighty God; and many of us will live to see this country filled with truth and righteousness, or with those who practice them, until we become a mighty people, and not only fill these valleys, but extend ourselves eastward and westward, northward and southward, until truth and righteousness shall fill the land of Joseph and constitutional liberty prevail throughout its broad extent, which may God grant.

Music by the Tenth Ward brass band.

The following address was delivered by

HON. GEO. A. SMITH.

I feel thankful to our heavenly Father for the privileges and blessings which He has bestowed upon us; that He has preserved our lives and has made us instruments in His hands of bringing to pass the work which He has commenced in this our day for the regeneration and salvation of the human family. God, in His infinite mercy, revealed himself to Joseph Smith, and at the same time revealed the principles of the Gospel, the law of redemption and salvation, and in the midst of the scorn, persecution, ridicule, and abuse of his fellow-men he was able to plant the standard, sow the seed, gather the fruits, organize the church, found a kingdom, and roll on the work that is now growing and is continuing to increase, and in which we rejoice this day, protected by a wise and liberal constitution, and by laws which should have been a security against violence and persecution. He laid down his life to seal his testimony to the great and glorious work which God had revealed through him. The faith of a sovereign State was pledged for his protection, but to be violated, for the Prophet and Patriarch were murdered, and God in His infinite mercy led His people by His special providence and miraculous power into the heart of the great American desert, the Great Basin, surrounded by mountains, and has fed, nourished, blessed and strengthened them and made them what they are to-day. Praise to His holy name! It is His hand, His power, His wisdom, His greatness, His understanding that has performed this work. It is not the skill of individuals nor the wisdom of man, but the inspiration and revelation of the Almighty. We have been robbed of all our possessions, deprived of our homes, our leaders murdered, and we were driven out into the wilderness to perish. But we made a movement which has resulted in what we see in these valleys, which is more wonderful and miraculous than anything to be found recorded in history. It is written by the prophet Jeremiah that it shall no more be said that the Lord liveth that brought Israel out of Egypt, but the Lord liveth that brought up the children of Israel from the land of the north and from all the lands whither He had driven them. The miracle of gathering this people from the nations of the earth and bringing them to this spot is equal to any miracle that ever was wrought, and henceforth it should be said the Lord lives that brought the Latter-day Saints from all the nations of the earth, delivered them from their enemies, and planted them in the midst of the mountains and blessed them.

When we came here, this land belonged to the Republic of Mexico; but we raised the flag of the United States, formed a Constitution for a Provisional State under the name of the State of Deseret. We sent forth our agents to petition for admission into the Union of the United States. Although the land was a desert, God, in answer to our prayers, blessed it and made it bring forth. It is frequently asked by strangers who pass through here, "How came you Latter-day Saints to find this place?" I reply, we were led here by the hand of the Lord. We had no guide, no pilot, but our Heavenly Father. He was our leader, guide, and protector. He blessed the sterile soil; He made it productive, and caused it to bring forth, although it had been declared by all who had visited any portion of this country that it was impossible to raise grain here. Very few had ever been here. Some few mountain trappers and one or two adventurers had been in the vicinity. Captain Fremont visited the north end of Salt Lake and the south end of Utah Lake.

But so little did he know of the country that in his map he showed that Utah Lake and Salt Lake were one, and the inquiry was raised in his report, how it could be that the north end of the Lake could be salt, and the south end fresh.

I wish to say to our children that they should rejoice in the blessings of the Almighty with which we are surrounded. When in the States we were robbed of our homes and inheritances, valued at several millions of dollars. We were Latter-day Saints and were not permitted to enjoy the protection of the laws and constitution of our country. We came here and founded institutions which our fathers had fostered. We commenced the duties of civil government by the organization of a Provisional State, and continued to exercise the powers of the same, and coined money, for about three years, when Congress extended the laws of the United States over this Territory. These facts are before the world.

It is written "by their fruits ye shall know them." Pass through the settlements of the Latter-day Saints, and what do you find? Peace, temperance, order, faith, obedience to law, industry and prudence. Not long since, when in conversation with a distinguished gentleman, he remarked that were it not for the prejudice against our religion we should not only be entitled to but should have the gratitude of the entire nation for the great work we have done in founding flourishing settlements in and developing the resources of these mountains. This caused reflections on my part as to what kind of a people we ought to be to enjoy the gratitude of the nation. At the present time we are industrious, orderly, strictly moral, and temperate; our religion makes us so. I suppose if we had one grog shop for every hundred inhabitants, gambling houses and houses of prostitution in every principal street, loafers at every corner, the country governed by the bowie knife and pistol, the air resounding with blasphemy, and the horrible crime of infanticide so prevalent as to decrease the population, we should then have freely accorded to us the gratitude of the nation. It has been wisely said that any man who makes two spears of grass grow where only one grew before is a benefactor to his fellow man; if this be true what a debt of gratitude is due to the Latter-day Saints, for they came into the heart of a great desert where comparatively nothing grew, and under the blessings of the Almighty have made it bring forth the necessaries and comforts of life in abundance! We are certainly entitled to our country's gratitude, religion or no religion. What business have men to make religion a test under the Constitution of the United States?" "If it was not for your religion you would be entitled to our gratitude." Why it is our religion that has done all this, it is our faith in God that brought us here, it is the inspiration of the Almighty that has caused what we see around us; and God be thanked for these blessings.

I pray that we may be able to appreciate these things, and keep His commandments, and bear testimony to the work of God commenced upon the earth in these last days; that the Almighty did raise up Joseph Smith and inspire him as His prophet to reveal the ordinances of the priesthood and organize and set in order the Church; and when Joseph and Hyrum Smith sealed their testimony with their blood, that God did inspire His faithful servant, Brigham Young, and others to lead and guide His people by inspiration and revelation.

May God continue these things unto us, and may we continue to appreciate them, is my prayer in the name of Jesus. Amen.

A vocal entertainment was then given, eliciting the warmest applause. It consisted of a song entitled "The Day we Celebrate," sung by J. T. D. McAllister, Esq.; "Scots wha ha wi' Wallace Bled," sung by Mr. Kennedy, the celebrated Scotch vocalist, received with immense applause; and "O Zion," sung by Brother W. C. Dunbar.

[TO BE CONTINUED.]

The Liverpool *Mercury* very properly says:—"To marry a wife is a laudable ambition." Let the *Mercury* man go and do it, and every other decent man go and do likewise. Then they will be doing right so far.

MARRIAGE AMONG THE JEWS.

THE first commandment, on Jewish principles, is held to be that contained in the benediction given to the original pair, "Be fruitful, and multiply, and replenish the earth." Consistently with this interpretation every Jew is bound to carry out the precept by taking a wife. So severe, indeed, are the rabbis upon any man who may shrink from marriage, that they brand him "as a shedder of blood," and affirm that he is doing his best to cause the Divine Presence to depart from Israel. As if this were not enough, they finish by declaring that he is not fit to be called "man" in the highest sense of the term. No wonder, then, that the Jews should be the most marrying people of civilized nations, and that a tough old bachelor should be as rare among them as the dodo. Neither is much time allowed for the selection of a partner. A man must make up his mind and have done with it, for the rabbis do not favour long courtships, and give eighteen years of age as the maximum limit within which the ceremony should have been performed. The earlier it is done the better, so that it be not below thirteen; but if the contumacious bachelor should have reached twenty without being able to write himself "husband," the rabbis of his town are bound to make him marry, whether he likes it or not. It is useless to plead poverty, for he is told that, in order to make provision for marriage, he may even sell the scroll of the law, which all Israelites hold in the deepest reverence, and which may not be parted with under any other conceivable circumstances, not even to buy food if he is starving. His only possible chance of escape lies in being deaf, or dumb, or imbecile, or a dwarf; in all of which cases, as well as to persons under the Talmudical age of thirteen, marriage is forbidden. The Biblical precept, "Be fruitful," &c, is held to be applicable to the male sex alone, and a man has sufficiently filled it when he is the father of a boy and girl. Plurality of wives is not supposed to be barred by any Divine command, and nothing is to be discovered in the law, so the sages affirm, which need hinder a man from taking as many as he can support, though they are inclined to limit the number to four. Beyond this figure it is not desirable to advance; but it is curious to note that the only thing to stop a Jew from indulging in matrimony to the full gratification of his instincts is (apart from Christian legislation) the declaration of a single rabbi of repute, Gershom by name, who maintains that one wife at a time is all that can be conceded to an Israelite. This limit is strictly observed, even by Jews who are living in Mahommedan countries, such as Turkey, Morocco, and so on, where the national code offers no obstruction to liberal views upon the subject of wife-taking. Supposing that a marriage turns out unfruitful, it is, of course, on Jewish principles, a matter of grave concern; and in order to repair his misfortune, the husband is permitted to divorce his wife after she has lived with him for ten years, and has borne no child. Marriage that is prompted by money is viewed with exceeding disfavour, and the Talmud scruples not to declare that the children of such ill-omened unions are sure to turn out amiss. Nay, further, what a man receives with his wife, by way of portion, is pronounced not to be honest money, in the strictest and severest sense. What the practice of modern Jews may be in the selection of a wife it is superfluous to inquire; but it is enough to know that there is hardly any point upon which their authoritative teachers are more dogmatically precise than in forbidding all consideration of pecuniary gain to enter into matrimonial calculations. A man is allowed to marry into any family of Israelites he pleases, whatever their social rank or standing may be, but he is exhorted to use all diligence to mate with the daughter of a learned man. Should such a one, unhappily, be out of reach, he must next turn his mind towards the family of some one who is

renowned for his good deeds. Failing this, he must betake himself to the warden of a synagogue, and so on till he reaches the damsel who teaches in an infant school. Should he be an unlearned man, however, he must in no case aspire to the hand of a daughter of Aaron (a Cohen), and, where it is possible to satisfy other conditions, he is counselled to take his sister's daughter to wife. Although a Jew's intercourse with the gentler sex is fettered by ridiculous restrictions, as, for example, that he must not remain alone with a woman, even though she be an old one, under pain of stripes; yet, when marriage is in question, he is counselled to be very particular in examining into the temper and bearing of his intended wife, lest perchance he should unwittingly mate with one who is tainted with Gibeonitish blood. A husband must covenant to give his wife two good meals a day, including bread and wine; while on the Sabbath the number must be raised to three, and must comprise fish and meat, besides a trifling sum of money for additional household expenses.—*The Globe.*

IS IT OUR RELIGION?

—o—

(*From the Deseret Evening News.*)

NEARLY every visitor who comes to this Territory has favorable comments to make upon the flourishing cities and settlements which they pass through on their way to this city. No topic of conversation is more frequent, and encomiums are frequently passed on the thrift, management and indomitable industry as well as the sobriety, good order, and absence of pauperism everywhere visible. However much visitors may differ from the people of this Territory religiously, however much they may feel opposed to the system under which these labors are accomplished, they nevertheless conconcede that a wonderful work has been accomplished here, and that the people deserve great credit for their indomitable perseverance and other qualities. It is quite pleasant to hear these expressions, reluctantly extorted as they may be in some instances; for though a people themselves may be fully conscious of the rectitude of their conduct, it is very satisfactory, after being misrepresented for years, to know that the world is compelled to acknowledge that it was mistaken.

There was a time when the popular idea in some quarters about the Latter-day Saints was that they were a body of idle, profligate, thieving, murderous outlaws, whose chief occupation in life was brigandage. When we lived in Missouri and Illinois, if a man had read and believed the reports circulated in the papers opposed to us, he would have concluded that our only means of subsistence was stealing from the settlers by whom we were surrounded, and that if this failed us, we would soon fall to pieces. Our enemies were anxious to have it understood that our union was only a communism of crime, and that the influence of the Prophet Joseph had its whole origin in his superior cunning, shrewdness, and duplicity. Our settlement of this country has established one fact, if no more, namely, that we have been able to sustain ourselves without having the settlers of Missouri and Illinois to depend upon. We knew this as well when we lived in those States as we do now. We knew that our people were incomparably superior to the most of the settlers who lived around us in the qualities of which they declared we were entirely destitute. But though we said so then, we were believed by only a very few. Time has given us, however, ample vindication in this respect. We have lived down those contemptible lies as well as their authors, and the time is not far distant when the other monstrous inventions, which now obtain current circulation and ready credence in some quarters, will, in like manner, be acknowledged to be utterly false.

The remark was made by a United

States Senator to one of our citizens when upon the point of leaving this city, one morning this summer, that "if it were not for the Mormons' religion the nation would be under a debt of gratitude to them for the work they have accomplished in these mountains." We were not surprised at the idea, but were surprised at its utterance. We have known for a very long time that the religion of the Latter-day Saints is the great barrier in the way of their receiving any credit or equal rights. Yet it is really their religion that deserves credit for all that is done; for if it were not for that, they would not have been here, and if they are in any manner distinguished for peculiarly good qualities, it is their religion which has brought them out. But if any so-called orthodox religious body had done what the people of this Territory have accomplished, they would have been lauded to the skies and been viewed as great benefactors of their race. and a State Government, or anything else that they would have needed, would have been gladly bestowed upon them.

If any other people had done one-tenth of the labor, and expended one-tenth of the money, which had been appropriated by the Latter-day Saints for the redemption of the poor, they would have achieved a world-wide fame. We frequently see articles and paragraphs going the rounds of our exchanges in which some philanthropic individual has given thousands or perhaps millions of dollars for the relief of the indigent.

But compare their expenditures and the results which flow therefrom with the wise plan which has been suggested and carried into successful operation by President Young in this Territory, and they sink into comparative insignificance. By the means which is judiciously expended for the immigration of the poor to this Territory, it is not the indigence and distress of a day that are relieved; but results are accomplished which not only affect the lifetime of the person helped, but they reach his children and elevate them. By this plan thousands of helpless persons are brought from the midst of ignorance and poverty and placed in a position where they can learn self-dependence and the art of obtaining a living from the elements which exist in boundless profusion around them. This is the form which charity should assume. It is not true charity to leave a man in helpless ignorance of how to sustain himself and those dependent upon him, to keep him as a pauper, even though he be fed, clothed, and housed; but true charity places the means of redemption within his reach, and teaches him how to use those means to the best advantage to benefit himself and the world.

This is the labor which is being accomplished in this country, and it is of more importance to the Republic and to humanity in general than the entire wealth of a nation invested in eleemosynary institutions would be, and the world will yet acknowledge that it is so.

A disgusted White Pine silver worshipper writes to a gentleman at Salt Lake:—"White Pine is no place for me, nor for any good man; and I would advise all the young men of Utah to keep away from that place. The wickedness and temptations there are indescribable. I could write all day and then not tell half, and I thank God I am safely out of it." Need he have gone there at all? Everybody knew that the scum was surging to White Pine.

The Omaha *Herald*, of August 3, speaking of a visit to Salt Lake, says:—"Our welcome there was frank, cordial, and hearty. What we saw of the monuments of Mormon industry and life filled us with a constant succession of surprises. All our anticipations, great as these were from reading, were more than realised in what we saw with our own eyes of the achievements of that remarkable people. That they are a great people no man who goes among them with a candid purpose can justly deny. They are great in their industries, in their educational institutions, and in many of the elements which constitute the ground-work of the highest standards of civilization."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, AUGUST 28, 1869.

RATHER RIGID.

THE house of Judah have been living under the law for a long time, the law which with iron bands brings people up to the scratch nolens volens, on the marriage question as well as any other, as the Jews expound it. According to a writer in the *Globe*, for which see another page, some of the notions and practices of the Jews in regard to marriage are exceedingly rigid, almost absurdly so. The best that can be said of such of them is that their rigidity inclines to the side of virtue, not of vice. Living under the law and rejecting the Gospel, the Jews know not the liberty of the Gospel, which favors every man doing right voluntarily, instead of from compulsion. To any one living faithfully in the liberty of the Gospel, such cast-iron restrictions as some of those mentioned in the *Globe* article concerning marriage are unnecessary, are obnoxious superfluities, rather degrading than exalting. To men or women who look upon marriage as the means of perfect development and of exaltation, and consequently of happiness, the very thought of compulsion in the matter, whether in regard to age or attentions, despoils that honorable and glorious estate of its bloom, its charm, its poetry, and degrades it to the level of a merely dry, business, "shent per shent" transaction. As to making men or women marry, whether they desire it or not, that is the other extreme from compelling them to perpetual celibacy, as in the Romish Church, the Jews taking one horn of the dilemma and the Catholics the other, and both being entirely contrary and repulsive to the spirit of the Gospel. Marriage is a privilege, the greatest, most sacred, most glorious privilege within reach of man or woman. Compulsion in the matter, therefore, is entirely out of character, and perpetual denial is one of the greatest conceivable deprivations.

True marriage is marriage of the spirit as well as of the body. It is the inspiration of Heaven and not the compulsion of law or custom, nor the promptings of passion. It is spontaneous, but faithful and abiding, true as the polar star, the pure light of mutual esteem and affection burning brighter and brighter unto the perfect day. It is indeed perfect union, as perfect as human nature can possibly come to. To such marriage, divorce is sacrilege. The thought alone of divorce breaks the spell, dispels the charm, desecrates the most sacred of institutions, makes that earthly which is essentially heavenly.

Compulsion as to early or indeed as to any age is foolishness. Marriage should take place, as a general rule, when the man has fully arrived at the estate of manhood, and the woman at the estate of womanhood, not when they are just entering or verging upon those estates, with immature powers, new and strange feelings, desires, and impulses, which they scarcely begin to truly comprehend. By deferring marriage until the high contracting parties are

fully competent to the discharge of matrimonial responsibilities, with their necessary drafts upon the vital powers, prejudice to the health and strength of the parties and to their posterity is avoided, and a little valuable time is given to young men and young women to become fully acquainted with their own minds, at the most important period of their lives, concerning the most important step in their lives, and consequently perfectly satisfied with that step after it has been taken, and more and more satisfied as life rolls along. But it is an awful condition for a man or a woman to be in, for either to say to the other, and mean it, "I wish we had never been married." Such would have done far better to wait a little longer until they were sure they were right. When the Spirit so testifies, and prompts to action, then they will do right to go a-head and fear nothing. All this, however, has little application to people who never know their own minds, or do not know whether they have minds or not, either in regard to marriage or any other subject.

Too early marriages are injurious to the individuals and to their posterity, and unnecessary celibacy is injurious to the individual and to society. Of the two evils, however—too early marriages, or perpetual celibacy, the former is infinitely to be preferred, because, though it is an error, it is a step intended to be in the direction of virtue, and it favours virtue rather than vice.

The writer in the *Globe*, we believe, is in error respecting the statement that the Jews in Mahommedan countries do not practice plurality of wives. According to our information, the Jews of North Africa do practice that system of marriage, which is perfectly in accordance with the laws of Moses, and not only so, but was practiced by prophets and holy men of God long before Moses was born, and has continued to be practised, though frequently in an abusive way, by a very large proportion of the inhabitants of the earth, down to the present day. J. J.

THE UTAH TRADE.

—o—

Jesus said if he were lifted up on high, he would draw all men unto him, and the work of God has this drawing faculty in every age, to greater or less extent. In the Gospel economy there are different kinds of bait to catch different kinds of human fish. If one sort of bait will not draw a certain class of men, another sort may. People are drawn here or there by that which they love best, and the Gospel proves them and finds them out, finds out what they love and consequently what will draw them. In this the work of God has an advantage over a merely human work, for the world loves its own and draws its own. In the first place the power of truth draws together the Saints from all nations that on earth do dwell. We say the power of truth, for so it is. The Saints do not gather for worldly wealth, or power, or fame. They gather together because of their faith in the Gospel and their desire to obey it, and they become one in Christ, and grow and become a people, distinct from all others. The eyes of the world are upon them. The ancient and perpetual enmity of the world is aroused, and endeavours are made to crush out the truth and those who believe in it. But the truth lives and spreads, the Saints

thrive upon persecution, their faith is strengthened, and their numbers and their influence increase.

Persecution having failed to accomplish the desires of the persecuters, the drawing influence not only continues but multiplies. The Saints become a great people. They occupy a prominent position on the highway of travel and trade. They have redeemed a desert country and created and concentrated an important commerce. Now this commerce is something considerable. It is worth looking after. The trade of Utah is a large and growing trade. The merchants from afar are awakened. They sniff the business breezes and scent the proximity of gain. From Chicago and New York and San Francisco the Gospel draws the merchants of the land to Utah, not for the love of truth, but for the hope of pecuniary advantage, and they tell us we are a remarkable people, an industrious people, a growing people, an energetic people, an enterprising people, in short a capital sort of a people, an unobjectionable people, if it were not for our a ———, if it were not for our religion, which in great part makes us what we are. So far do some of them go, that they can almost swallow polygamy, and they would swallow that if there were only a little looseness about it and less responsibility. But they cannot be accommodated in that particular. So they will have to come fairly up to the scratch and acknowledge plurality of wives in the purity of the doctrine. That will be a bitter pill for them, but they will swallow it yet. Indeed some of them can half swallow it now, and they would entirely if it were only sugar-coated. But let them find their own sugar, we find the pill. They will swallow it, not from the love of it, but for the hope of the money profits which may follow. The girls then may look out for land sharks, none too scarce at any time. But shake the purse in their faces, and won't they behave then? Yes, like "gentlemen."

It is enough to make a body smile all over his face, if not all over his body, to see the respect, the deference, the courtesies which are manifested towards the Saints, or the representatives of them, ever and anon, all, or at least mainly, inspired by the hope of gold. It must be largely because of that hope for the reason that it was not always so, and it is comparatively little so where the hope of gain is absent. There are the merchants of Chicago tugging at Utah one way, the merchants of New York tugging at her another way, the merchants of St. Louis another way, and the merchants of San Francisco another way. Just as half a dozen men will be teasing a likely girl for the favor of her smile and hand.

Once despised and rejected, but now beginning to be courted and flattered, it is perfectly natural that Utah should become a little proud and coquettish, and say to the gentlemen with their hats in their hands—"Gentlemen, you may continue your attentions. I rather enjoy them. All of you may hope. Meantime, I may favor you all a little, but the one to be most favored must wait a little longer. There's a good time coming." They will wait, no doubt of that. They think there is money in it. Chicago and New York have been most favoured of late, but very lately San Francisco has been presenting its claims to consideration, and making more strenuous efforts to obtain the lion's share of mercantile favour. San Francisco thinks it has a sort of natural claim to the Utah trade because of geographical position, and this claim has recently been urged with considerable importunity. All right, gentlemen. Utah is indebted to you for very little, and now that she has some favors to

dispense she will doubtless endeavour to dispense them in that direction which will inure to her best advantage. All of you may hope. It will tend to put you on your good behaviour, and keep you there a while, perhaps long enough to make good behaviour a habit to you, and if habit, particularly good habit, is not very natural, it becomes like second nature. The Gospel may do you that much good, gentlemen, even through the power of money. J. J.

THE COLORADO COMPANY.—Elder W. C. Staines informs us that the company of Saints which sailed on the *Colorado* left New York on the afternoon of the 11th instant, by special train for Chicago, *en route* to Ogden. Brother Warren A. Dusenberry would accompany them to Omaha.

APPOINTMENTS.—The following Elders have been appointed to preside over the respective Conferences named:—Lewis W. Shurtliff over the London, Andrew P. Shumway over the Birmingham, Henry C. Jacobs over the Glasgow, George Lake over the Nottingham, George Romney over the Liverpool, George H. Peterson over the Durham and Newcastle, John Toone over the Warwickshire, Joseph S. Richards over the Cheltenham, and H. B. Clemons over the Bedfordshire Conference.

CORRESPONDENCE.

AMERICA.

Salt Lake City, Aug. 12, 1869.

Dear Brother Carrington.

The measles have been very common this summer, and quite a number of children and a few grown up persons have died of that disease through the Territory. That terrible scourge, the small-pox, has made its appearance in the mountains. By to-night's *News* I find that at Coalville up to date (Aug. 12) there have been 13 cases, 2 fatal. I have not heard of any cases in this city. A great many people are getting vaccinated, both old and young, and the City Fathers are advertising for materials for an asylum, to be built near the mouth of Emigration cañon.

The grasshoppers have paid us another unwelcome visit, clearing nearly everything before them in some parts of the city. They have not stripped my garden quite so badly as last year, though some of my apple trees have not a leaf left on them.

Business is generally very dull, and there are more persons out of work at the present time than I have ever seen before in this valley. Within the past week there have been bills put up, calling for 500 men to work on the U.P.R.R., to repair it and put it in good running order for winter, on the section from Bear River East to the Promontory. Wages, two dols. per day and the men board themselves. Some of the men are rather shy about the job, not having been paid for the finishing of the road.

There appear to be but few improvements going on, though I have heard that the President is going to start the work on the Temple, and build a gallery in the new Tabernacle; also to try and finish the big canal. That will find work for a great many. I think the weather has been hotter than usual this summer, and has kept at it steadily.

All kinds of imported goods are cheap. Flour is selling to-day for 5 dols. 50 cents. per sack, and I have been offered a lot to be delivered in a few days for 4 dols. 50 cents. from Payson. It is very likely to be down to 3 dols. before winter.

The stand in the Tabernacle is frequently occupied on Sundays by ministers of other creeds, and quite a number of strangers turn out every Sunday,

through curiosity or from some other motive. Large numbers of strangers visit the city every week.

I have been happy to hear of your enjoying yourself so well in England, and my prayer is that the Lord will bless you with health and strength and a good portion of His spirit, that you may do a good work and return home with the blessings of the people on your head.

Your Brother in the Gospel,
CHARLES SANSOM.

ENGLAND.

42, Islington, Liverpool,
Aug. 24, 1869.

President A. Carrington.

Dear Brother,—As I am released to return home to my friends in Utah, I feel it my duty, previous to embarking, to write you a few lines to inform you of my continued good health and prosperity in these lands.

At the general Conference held in Salt Lake City, in April, 1867, I was appointed on a mission to Europe, in company with a number of other Elders. I can say that I enjoyed a first-rate time coming through the States and crossing the great Atlantic Ocean. I arrived in Liverpool on the 19th of July, of that year, in safety and in good health. I was kindly greeted and received by Brother F. D. Richards. I spent a few days in Liverpool, visiting, with a few more of the Elders. In crossing the sea I realized the blessings that were pronounced upon my head by the servants of the Lord, previous to leaving the City of the Saints.

After a few days' rest I, with my brother, was appointed to labour in the Bedfordshire Conference, under the Presidency of Elder J. E. Pace, where I laboured with much joy and satisfaction, both to myself and to those that were placed over me. In that Conference I had the pleasure of spending one summer, and I can say that I found some just as good, kind Saints there as I ever met with in my life. Truly do I feel to say, may the Lord, who is the giver of all good gifts, bless and strengthen them for their many acts of kindness to me; and I do feel now, as I am about to leave England, to say, May the Lord bless the Saints of the Bedford Conference, with all others who desire to serve and obey Him, and give them a speedy deliverance to the land of Zion.

After I left the Bedford Conference, I was appointed to travel in the Durham and Newcastle Conference, under the Presidency of Elder E. A. Noble, This, also, was new ground to me; but I went there with a full determination to do right and strive to do my duty, to the best of my ability. In that Conference, also, I found some very good Saints, and I also found some few that were not fit to be called Saints: but I know it is true that the sheep and goats are to mingle together until the day of separation, and I do not think that that day is very far in the distance. I feel to-day, as I have always said and felt, that I hope that the day of deliverance for the faithful is not far off.

I will now take the liberty of thanking all my brethren and sisters very kindly for all their acts of kindness to me since I came to this country. May the Lord bless them all, and enable them to still prove faithful.

To you, President Carrington, I do feel thankful for all the fatherly counsel and advice that you have given me, and I hope, so long as I prove faithful, to profit by it. I feel well in the work of God, and desire to press on to the mark of my holy calling before the Lord.

With best wishes to all in the office, I remain, your fellow-labourer in the Gospel of Christ, JOHN W. LEE.

Everton, Liverpool, Aug. 23, 1869.

President A. Carrington.

Dear Brother,—Being on the eve of my departure for our mountain home, I conform to the usual practice of giving a brief account of my labours while in these lands.

At the General Conference of the Saints, held April 6, 1866, I was called to go on a mission to Europe. Leaving my home in the cotton and grape growing regions of South Utah, and passing through the pleasant valleys and thriving settlements of the Saints, a distance of 330 miles, I arrived in Salt Lake City, and after receiving a blessing from the servants of the Lord

by the laying on of hands, I, with several other missionaries, took passage in Captain S. White's church train, bound for the Missouri river, to bring home the emigrating Saints, and according to the true Mormon policy to live and help live, we obtained a free passage. We had a pleasant trip over the plains, and our sea voyage was also prosperous, having no sickness.

On the 5th of July eleven of us met with a hearty welcome from Elder Orson Pratt and the brethren, who assigned us our fields of labour. Mine was to preside over the Southampton Conference, under the direction of A. N. Hill, district president. Laboring there to the best of my ability until 1867, my appointment was renewed, and the Dorsetshire Conference was annexed by President F. D. Richards. We commenced our out-door campaign early in April, and being assisted by those Elders sent to labour with me, as well as the local priesthood, we were privileged to explain the Gospel and bear our testimony to its restoration in this our day to many thousands of people, whom we could not otherwise reach.

In June, 1868, I was released from the Southampton, and appointed to preside over the Liverpool Conference, to which the Preston Conference and the branches of the church in Ireland were annexed. Here we have also held many out-door meetings, striving by every possible means to disabuse the public mind in bringing forth the testimony of those who are direct from the land of which they have heard so many wonderful things.

While labouring among the Saints for the past three years, I have ever been met and my wants administered to with that cheerful kindness which characterises those who love the truth. I have realized all that was promised me by the servants of the Lord at the time of my departure. My health has been good, and my labours have been a pleasure to me. My expenses I have endeavoured to regulate with that strict economy which I feel to be the duty of all who have an interest in the gathering of Israel and the building up of Zion.

With the brethren with whom I have laboured, I trust a lasting friendship is the result. If I have committed errors, they are of the head and not of the heart. For the little good I may have done, be all the glory to Him who has sustained me. While I bid the Saints farewell till we meet in Zion, they will please accept my thanks, and may the Lord abundantly bless them for all their kindness to me. To you, Brother Carrington, I feel grateful for your ever timely counsel, which has been as a shield to protect from harm, as well as for that of your predecessors. Now that I am permitted to return home, my heart leaps with joy at the thought of meeting my family and friends, and again mingling with a people whose precepts and example are one. Trusting the Lord and His servants will accept of my labours, and that He may continue to bless all the faithful, is the prayer of

Your Brother in the Gospel,
MARIUS ENSIGN.

AT SEA.

Steam-ship Minnesota,
Aug. 25, 1869.

President A. Carrington.

Dear Brother,—Having been released from my labours in this mission, with liberty to return home, I could not do so with my conscience clear without giving you a brief account of my labours in Europe.

At the April Conference held in Salt Lake City, 1866, I was called, with a number of other Elders, on a mission to England. I left home on the 30th of the same month, and, after a prosperous trip across the plains and a very pleasant passage across the ocean, I landed in Liverpool on the 5th of July.

I shall not attempt to describe the happy greeting that I met with from the brethren in the Office, as that is experienced by every Elder from Utah, on his arrival in Liverpool. I was appointed to labour in the London district, under the direction of Elder Felt, who was then President of that district. I laboured in the Kent Conference. I found the Saints in that Conference a warm-hearted people, ever ready to administer to my wants, as far as their limited means would allow. I laboured in that Conference for nine months, when I was

released and appointed to travel in the Southampton Conference, under the direction of Elder Ensign.

I laboured there but a short time, when I was released, and appointed to preside over the Cheltenham Conference. I felt my weakness in being called to fill such a high office. Still I felt willing to do the best that I could, putting my trust in the Lord, whose will I was endeavouring to do in my weakness, and I can truly say that He blessed me with every blessing that I lived for. I filled that office to the best of my ability for twelve months, when I was released, and called to preside over the Durham and Newcastle Conference, where I laboured until released by you, with permission to return home. I have endeavoured to do all the good that I could in every sphere in which I have been called to act, and to God be all the glory, for it is to Him that all praise belongs. I have realized in all my travels and labours the fulfilment of the promise that was made unto me by the servants of God, when they laid their hands upon my head before leaving home. I have found friends on my right hand and on my left, who have administered to my wants, thereby enabling me to discharge my duty. I would say to them all, may God bless them for their kindness to me while I laboured with them, and I would exhort them to hold fast to the promises of the Lord and not get weary in well doing, but press on in the good work that they have begun, that they may win the prize that lies at the grand consummation. I bid them all farewell, and set my face homeward, hoping soon to mingle with the servants of God in the peaceful vales of Utah. May God bless you, brother Carrington, for your kindness unto me, and the fatherly counsel which you have given me. Finally, may God bless all Israel, is the prayer of your humble brother in the Gospel of Christ,

L. A. Norris.

Steam-ship Minnesota, off Queenstown, August 26, 1869.

President A. Carrington.

Dear Brother,—I take pleasure in reporting to you that all goes well up to the present.

After you left us we held meeting with the Saints, organized the company into six wards, and appointed a captain of each, also a sergeant of the guard, and after seeing all comfortably berthed for the night, we also retired and slept well.

To-day we ride smoothly over a calm sea, which adds much to the comfort of all, as sea-sickness is not yet introduced. The officers are all kind and pleasant as when you left. As the tender is now off, I must close.

Yours, &c.,

M. Ensign.

Steam-ship Minnesota, off Queenstown, 11 a.m., August 26, 1869.

President A. Carrington.

We are gliding along peacefully, no sickness to speak of. Everybody seems to be enjoying himself to the utmost. Last evening the wards were organized, and good men appointed to preside over them, also a sergeant of the guard was appointed, and all things were arranged in working order. We of the returning missionaries are one with Brother Ensign in carrying out his suggestions for the comfort and best interests of the Saints. All send love to you and brethren in the Office.

Yours in haste,

W. P. Farnsworth.

UTAH NEWS.

The Female Relief Co-operative Store, 15th Ward, was dedicated, August 5, Presidents Brigham Young, Geo. A. Smith, and D. H. Wells, Elders G. Q. Cannon and B. Young, jun., and Bishop R. T. Burton being present, besides a full attendance of the Relief Society and members of the Ward. A hymn was sung, composed for the occasion by Miss E. R. Snow, and dedicatory prayer was offered by President D. H. Wells, and addresses were delivered by Presidents Geo. A. Smith and D. H. Wells, Elders G. Q. Cannon and President Young. The store is 30 by 18 feet, well built, and finished in a neat and tasteful manner.

A correspondent from Nephi says, a very large amount of grain will be raised this season in Nephi; the harvest is pressing and hands are few.

While a Brother and two Indians were harvesting in a field at Cedar City, Aug. 6, the lightning struck all three to the ground, instantly killing one of the Indians.

The fifteen miles of grading on the Utah Central Railroad, undertaken by Weber County, including the heavy cut through the bluffs west of the Weber, was finished early in August.

Brother William Croff has opened a new quarry of white and red sandstone, one mile north of Temple Block, at the base of the mountain, and just outside the city wall. It is pronounced of good quality.

A large flood came down Coal Creek, Aug. 2, doing serious damage to roads, dam, and meadow lands. Many telegraph poles were knocked down, and the wire was burned in many places.

Elder John L. Smith reports that the last remnants of the locusts were leaving Fillmore and vicinity, Aug. 3. They had damaged the late crops considerably, but a splendid crop of early grain would be secured.

A fire, August 9th, burned the upper story and considerably damaged the lower one of a tenement building immediately west of Bishop Hoagland's residence, 14th Ward, and owned by Mrs. Schwartz. The furniture was saved.

J. C. Brown, Esq., reports flatteringly of the prospects for a bountiful harvest in San Pete county, which, notwithstanding the introduction of numerous labour-saving machines, was occupying the entire time and attention of all the available labour in the county.

Brother D. Bonelli writes from St. Thomas, July 23, that a heavy shower in the hills to the south-west of the settlement, sent a large body of water over a considerable part of the town, leaving a large amount of mud, and doing considerable damage to the long water ditch, which will probably take 75 days' work to repair.

Elder J. E. Johnson states that the weather at Virgin City had been dryer and hotter than during any other season since its settlement. The grasshoppers destroyed the cotton and a portion of the grain and fruit early in the year. Some fields had been planted three times, but the grasshoppers had left and the crops looked fine.

The company of Saints from Scandinavia, in charge of Elder Olson, who left Omaha Aug. 3, arrived at Taylor's Mill about eleven o'clock on Friday night, Aug. 6. By Sunday morning about four hundred of them had dispersed among their friends, and the remainder were expected to move south to homes in Sanpete Co., and other parts of the Territory.

Elder Theodore B. Lewis, writing to President Brigham Young, dated Tazewell County, Virginia, says since the 1st of May 27 persons had been baptized in that field, and a branch of 25 members had been organized in Russell county, Virginia. A number more were awaiting baptism. Brother Lewis says the growth of the cause in Virginia exceeds his most sanguine expectations. The Saints feel well, rejoice in the Gospel, and have the spirit of gathering. He further says—"There are many [we hope not very many] who gather up to Zion with the expectation of folding their arms, and have every desire satiated, without an exertion on their part, and when they find that Zion is built up by hearty co-operative hands, and they too must labour, they become dissatisfied. Such never will make Saints and never will attain unto excellence in the Kingdom of God, unless they throw aside this detestable spirit of inaction. 'There is no excellence without labour.'"

The above are from the *Deseret News*.